斯人將自秦之地而來

"THESE FROM THE LAND OF SINIM."—Isaiah, 49:12.

CHINESE SUPPLEMENT TO

THE FRIEND.

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CHINA AND HAWAII.

The Desirability of Treaty Relations between the two nations.

China has negotiated treaties with the United States, England, France, Germany and other European nations. Recent intelligence announces that even China and Brazil in South America have entered into treaty relations. This kingdom of Hawaii has sought treaty relations with America and the nations of Europe, including the little kingdom of Denmark, although there is no trade or intercourse between Denmark and Hawaii.

Viewing the subject from either a Chinese or Hawaiian stand-point, the situation of affairs is quite strange and unaccountable. These two nations, looking at each other across one half the broad Pacific, do not appear inclined to enter into treaty relations. This state of affairs is most unsatisfactory. Thousands of Chinese have immigrated hither, and have come to remain. Already the census indicates the number of male adult Chinese, equals those of other nationalities, including even the aborigines of the islands. They are inter-marrying with Hawaiians. From present indications the number of Chinese is more likely to increase than diminish. From the testimony of planters, merchants and others, there is no class of immigrants which exceeds them in industry, thrift and willingness to develope the resources of the country. Upon the whole, they are desirable.

The question arises, why should not China and Hawaii enter into treaty relations, so that this influx of Mongolians may be regulated, in order to prevent so large an immigration of males and so very limited a number of females. Homes should be provided for the homeless immigrants.

Even supposing China is indifferent to this subject, then why should not Hawaii take the initiative? She has the most at stake. Her integrity and vitality as a nation are seriously imperilled by the present drift of affairs. It is of vastly more importance to Hawaii to cultivate and carry forward a satisfactory policy with China, than with any other nation on earth. America and other nations may treat with the rulers of these islands, in order to advance trade and commerce, but China is sending hither her thousands of hardy industrious, frugal, thrifty and shrewd laborers.

For reasons, which do not appear satisfactory, those controlling the political affairs of Hawaii under the present and former dynasties, do not seem inclined to grapple with this subject. Hawaii sends Ambassadors to America and the courts of Europe, and if there are no treaties, they negotiate treaties, remoddling old ones, but no steps are taken to enter into treaty relations with our nearest neighbor, who is sending thousands to people our islands. They come and they go without let or hindrance, they increase beyond all other nationalities living on our shores, and they threaten to overrun the group, yet our rulers take no step to regulate their immigration, and when here, ignore their presence except to impose taxes upon them, and arrest them when they violate our laws.

We cannot understand why the Hawaiian Government expends so much money in the importation of South Sea Islanders with their families, and Portuguese with their families, but persistently ignores all attention to the coming and going of Chinese, never making the enquiry whether a thousand or five thousand arrive, with or without their families. If affairs are allowed to drift much longer in this loose and unsatisfactory style, we may wake up some bright morning and find ourselves annexed, not to the great Republic, but anchored off the Chinese Empire!

THE CHINESE IN HAWAII.

A sermon preached in Fort Street Church Sunday evening, Oct. 28th, 1882, at the request of the Hawaiian Board of Mission, by J. A. Cruzan.

Isaiah xlix: 13. And these from the land of Sinim.

Isaiah, the far-sighted and the clear-sighted, looked down over the ages and saw that wondrous day when the Messiah's Kingdom should be world-wide. The nations of the earth all eagerly were pressing in—taking "the Kingdom of Heavem by violence." And among others, China (Sinim), that wonder-land, with its teeming millions, Isaiah tells us, is in that day to be eager for the Gospel as the rest. "Behold. these shall come from far; and lo, these from the North and from the West; and these from the land of Sinim."

China waited long for the Gospel, and when it was brought to her gave it a slow, tardy reception. But there must ever be a planting time before the harvest. China now presents many fields ripe for the Gospel-reapers' sickle. Every indication now points to a wonderful progress of the Gospel in China in the near future. Sinim shall come, for God's word says so. She is coming.

During thousands of years China's

millions were hemmed in by her "great wall" of non-intercourse. But at last English cannon battered this barrier down. China was not only opened to the world, but, what was, perhaps, still more important, the world was opened to the Chinaman. And he is going everywhere. Into Siam, Burmah, and India, he has made his way by hundreds of thousands. Throughout the Malayan Archipelago, New Zealand and Australia—everywhere you will find the ubiquitous Chinaman. He has turned his almond eyes westward, and, like another Columbus, has discovered America, to the terror of the politician and the American Irishman. Into little Hawaii, the smallest of Kingdoms, he has come, until now more than one-half of the adult males residing on these Islands are Chinamen. Out of the 80,000 people living in this little group of islands, there are probably nearly 14,000 Chinamen, and about 300 Chinese women; some estimate the number as high as 15,000.

As thoughtful Christian men and women we would do well to seek an intelligent answer, first to this question:

I. WHAT KIND OF MAN IS THE CHINAMAN?

The world has done the Chinese scant justice in the past. The Chinaman has been curtly dismissed as an ignorant heathen pagan. Never have a great people been more misunderstood. It is coming at last to be recognized that the Chinese are a great people—great not only in numbers, but great in intellectual power and those sterling qualities which in the "struggle for existence," may, world-wide, bring him to the front. This is certain. that except the Anglo-Saxon, they are the greatest people on the face of the earth.

1. The Chinese are an intellectual people. Their literature dates back to the time of Moses. They had poets, sages, and philosophers centuries before English history began. When President Angell, of the Mich. University, was United States Minister in China, last year, he wrote to the students in Ann Arbor these words: "In a most emphatic sense it may be affirmed that public opinion here is made, and this empire is governed by scholars. With rare exceptions, men cannot attain to official positions, of even moderately high grade, unless they have evinced their scholarship in public examinations." Civil-service-reform, which America is now demanding of her politicians, China has had for 2,000 years.

Of course among Hawaii's 14,000 Chinese there are few scholars. But they all came from that intellectual scholarly nation, where love of, and reverence for learning is in the very air the people breathe. They are not the densely ignorant dolts which many suppose them to be. They are quick to learn and eager for knowledge.

2. THE CHINESE ARE A COMPARATIVELY MORAL PEOPLE.

Says Dr. Judson Smith:—"They are not free from sin, and vice, and social corruption. No man, or nation, wins that boon without Christ and his salvation. But the Chinese are relatively a moral and intellectual people. Morality, the proprieties of the human relations and conduct, has been the very substance of the thoughts, and studies for many centuries. Not, indeed, the pure and heavenly morality of the Gospel—then would they need no light from us;—not a morality of broad views, and generous aims, and high aspirations, but still a strict and definite moral code, which has left the impress of moral principal and right living upon the family and the social life of the whole people. They are not a gross, sensual besotted people, whose hopeless inward corruption taints, and weakens, and degrades their mental powers, and all their higher instincts and sentiments."

Don't misunderstand me. I do not picture the Chinaman as without vices, when I say that he is *comparatively* moral. What I mean is, that, compared with other heathen, he is very superior morally. But he is not a "saint." Far from it. He has many vices, side by side with his virtues. He is a strange incomprehensible being. Says Dr. Humphrey: "In the same person stand side by side, gentleness, thrift, contentment, cheerfulness, self-control, dutifulness to parents, and reverence for the aged; with lying, flattery, fraud, cruelty, ingratitude, avarice, treacherey, and abominable vices." While compared with other heathen he is moral, he is very far removed from Christian morality.

3. THE CHINESE ARE OF DECIDED DOMESTIC TRAITS.

Nowhere else on the face of the earth is the family so cherished, and made so important as in China. I do not mean, of course, that they have as a high an ideal of the family as we find in Christian nations. But there is no tie which binds the Chinaman so strongly as that of the family. Death does not break it, it only strengthens it. After death, then the reverence due parents becomes a part of the children's religion—"the *principal* religion," Rev. Dr. Yates, of Shanghai, calls it.

Every one of these Chinese bachelors in Hawaii has this love of, and longing for the family tie. It is part of his inherited constitutional tendencies and tastes. It is part of his religion. Whatever else he may not desire, one thing enters constantly into every Chinaman's plans: a family of his own.

4. THE CHINESE ARE REMARKABLE FOR THEIR INDUSTRY AND PERSEVERANCE.

Put the Chinaman anywhere, and if any other man can live there, he will thrive and hoard money. Wherever he has pushed his way he has come as a worker and not as a barnacle. There is only one place where you will not find the Chinaman: the poor house. Not that the Chinaman loves work so much. If laziness, as some one has said, be the "original sin," then I suppose he has inherited his share. "If he can evade work," says Rev. John Ross, a missionary in China, "while he gets his pay, he will undoubtedly be as lazy as a man can be under the circumstaces. But if he can get money only by work, he will neither starve or beg when able to get employment, no matter what kind of work it may be. Industry, and industry guided by intelligence, is the leading characteristic of the great nation. If any race surpasses them in industry, it is only the Anglo-Saxon."

These admirable characteristics, joined with many others which I have not time even to mention, have made them the wonderful people that they are:—"a people," so says Dr. Williamson, who has spent 20 years among them, "A people whose intellect is, in all important respects, equal to our own." A people surrounded by barbarous races of nomadic savages, and yet possessing the most stable of governments, many of the arts, sciences, and inventions, a written language and wonderfully rich literature. A people, who in the "struggle for existance" have, in 3000 years, from the narrow strip of country bordering on the China Sea which they then occupied, pushed forward their conquering banner, with its black dragon and yellow field, till now it waves over one-third of Asia and one-tenth of the habitable globe. A people who will one-day be rulers of all Asia lying between the Altas and Yoblonnoi Mts. on the North, and the Himalay's on the South, and perhaps the great group of islands lying to the Southeast. A people who are already looking across the Altas Mts., and preparing for a contest of arms with their great neighbor, Russia, to decide who shall rule all Central and Northern Asia; and in that contest, which seems inevitable, China will bring her 379,000,000 against Russias 86,000,000. A people who may, one day, contest with the Anglo-Saxon race for the supremacy of the world.

More than 14,000 of this wonderful people are already in these Islands. As thoughtful men, as Christians, we should seek an answer to this question:

II. ARE THEY A DESIRABLE FACTOR IN OUR ISLAND POPULATION?

As a laborer the Chinaman is unsurpassed. As a taxpayer he puts $75,000 every year into your national treasury. As a producer he makes your hitherto useless salt marshes yield the finest rice in the world; his hard hand touches the waste places of your Islands, and

they teem with wealth. But, while all this is true, still his presence may not be desirable. Is there any danger of a conflict of races between the Hawaiian and the Chinaman? Hon. W. N. Armstrong, late attorney-general of this Kingdon, in a recently published letter in the *Southern Workman* says there is. He says:—

"The natives are dwindling away. The Chinese, thrifty, intelligent, law-abiding, equal, if they do not out-number the adult male Hawaiians. But they hold no political power, and are at the mercy of the natives. If self-government is good for the idle natives it is good for the industrious Chinese. If there must be consistency, either the natives must give up the ballot, or the Chinese must have it. The result will be an inevitable conflict of races. It cannot be prevented. To ignore this does not destroy it. It exists, and it is only a matter of time, as to when the conflict will begin."

Rev. Geo. L. Chaney, a keen observer, who visited your islands a few years ago, in his charming little book "Aloha," broadly hints at the same "coming conflict."

But I do not believe these "prophets of evil"—if they mean an open conflict of force. There will be no war of race between the Chinese and the Hawaiian. If there should be it is not diflcult to predict the result. The Hawaiian would inevitably go down in such a conflict. But, while I do not believe there will be any *open* conflict between the Chinese and the Hawaiian races, there will be, there is already, of necessity a conflict: That silent, invisible, bloodless conflict, "the struggle for existence," in which "the fittest servive"—such a conflict has been going on for years in these islands. The result is not doubtful. Says Rev. Geo. L. Chaney: "The Chinese are a persistent race; the Hawaiian evanescent. The former have the very qualities which the latter most lack—industry, providence, economy, subtlety—all the money-making and money-saving virtues are with the Chinese. Idleness, carelessness, generosity, simplicity, all the money-losing qualities are with the Hawaiian." Everywhere the Chinaman is quietly, peaceably, similingly but persistently displacing the Hawaiian. Nothing is more absolutely sure, which is not already an accomplished fact, than this: That as a laborer, small farmer, shop-keeper, and tradesman the Chinaman will crowd the native Hawaiian to the wall, and will take his place. But, he is doing this peaceably, and with the Hawaiian's tacit consent. More than this: While the Chinese are steadily, surely, displacing the Hawaiians, yet among all our many races thrown together in this little kingdom, no two so completely fraternize as do the Chinese and the Hawaiian. They buy and sell with each other, work together, live together, and inter-marry as no other races among us.

There is much more probability of an open conflict between the Chinese and the Anglo-Saxon in Hawaii, than between the Chinese and the Hawaiian. Anglo-Saxon mechanics and tradesmen are, every month, being brought more and more into competition with Chinamen. If you will ride slowly through the Chinese quarter, with your eyes open, you will go to your home with food for much thought. You will find watch-maker's and jeweler's shops, tin-shops, shoe-shops, tailor-shops, saddle and harness-shops, furniture-shops, cabinet-shops, and bakeries, all run by Chinmen with Chinese workmen. While in the Chinese stores, which crowd each other in the Chinese quarter, and dot every street through-out the city and country you can find anything you want, from a stove, or a shawl, down through drugs, groceries, notions, and what-not, to the little 3 feet by 7 den, where you could carry the entire stock on your back and not be very heavily laden either. You will find at work in the city, carpenters, painters, aud masons. "Well," you say, "what of it? The Chinaman has as much right to sell dry goods and groceries, and to build houses and make shoes as the Anglo-Saxon." Well, yes, I acknowledge his right: But, if *you* were a mechanic, or small tradesman, with a large family to support, and had to come in competition with the Chinaman, the case might not seem *so* clear.

The Chinaman is a bachelor. His white competitor is, or will be, at least ought to be, a married man. Says Joseph Cook:

"At the bottom of the collisions of labor and capital which caused ten cities in America to listen, during the railway riots of 1877, to volleys of sharp shot, was the compition of bachelor wages with family wages. James here has two dollars and a half a day, and can bareiy support his family. John yonder, has no work, and is a bachelor, and is willing to work for one dollar a day. There is a strike. James who has back of him his wife and children, says to John: 'If you take my place and work for a dollar a day, I will kill you. I cannot keep my wife and children from starving on that!'" The Chinaman is a bachelor. More than than that, he will herd like a beast, with his fellows, to save rent, and live on rice and the refuse from the butcher's stall. If necesstty compels he can exist, and work, on 25 cents a day. We cannot afford to bring our white mechanics and small tradesmen into competition with Chinese bachelor wages. We cannot afford to so reduce the earnings of this class of our white men that they can no longer afford to marry, or, being married, can not properly support their families and educate their children. Here is a phase of this Chinese question, which is already being felt in Hawaii, and is certain to be increasingly felt in the future. In it there is the promise of a conflict. And in that conflict, my sympathies are with the white mechanic, and his family, as against the Chinese bachelor. Now as briefly as possible.

III. WHAT SHALL WE DO WITH JOHN.

1. Accept this as a fact: The Chinaman is here—nearly 15,000 strong—and here to stay. He has discovered Hawaii. He likes the climate. He is making money. He will not decrease, but steadily increase in number. Ten years from now it would not be surprising if instead of 15,000 there were 30,000 Chinese in Hawaii.

2. Negotiate a new treaty with China. Dr. Damon most sensibly and pertinently says in his FRIEND, of July 7th, '82:—

"This Chinese immigration should be regulated, and our Islands not flooded with males alone. The Chinese immigrant should be required to bring his family, as the Portugese is now required to do."

In such a treaty regulation as that there would be a partial preventive of the "coming conflict" between the Chinese and the Anglo-Saxon. It would also wonderfully tone up the moral atmosphere of these Islands if these thousands of Chinamen had families. There is no other such potent moral educator and restraint as the family. Did you ever stop to think what a factor these 14,000 unmarried Chinamen are in the prevailing licentiousness which curses our Island community?

3. Educate the Chinaman. Not only should the few Chinese children in the Islands be gathered into our schools, but there should be persistent, wisely planned efforts to educate the adults. They are anxious to learn. With the new ideas which education brings, will come new aspirations, a broader and larger manhood, and better citizenship, and better laborers. Educated, he would no longer be content to herd like an animal and eat refuse. With his enlarged wants there would be less danger of a labor and wages conflict between the Chinaman and his Anglo-Saxon neighbor.

4. Christianize him. We have no choice in this matter. (1.) It is a stern necessity. We must Christinize the Chinese or they will paganize these Islands. We are "members one of another." The destinies of yourselves, and especially your children, are closely interwoven with these pagan Chinamen. They cannot dwell among us, cherish their superstitions, and practice their reeking vices, without affecting the moral atmosphere which you and yours must breathe. As well expect your family to constantly inhale miasma and remain healthy—to be exposed to the deadly contagion, and not be infected—as to expect to live in a tainted moral atmosphere and remain spiritu-

[*Continued on Page 118.*]

TOURS AMONG THE CHINESE, NO 3.

THE ISLANDS OF HAWAII AND MAUI.

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door."

During the past summer, in company with the Chinese colporteur, Ho Ah Pui, I have been privileged to make a most interesting tour, on the Islands of Hawaii and Maui. In order to fulfill the promise which I gave to the readers of the "Supplement," in the spring, of making them sharers in this my first missionary journey over our Islands, I propose in this issue to give a few facts connected with this journey, relative to the work among the Chinese. As on the islands of Kauai and Oahu, so on these two islands, there was no lack of occupation, for we found Chinese laborers and settlers scattered through all their various districts, even the most remote. It would be impossible in the narrow limits which are assigned me, to give a full account of all the places visited during the nine weeks of our absence from Honolulu, and I shall accordingly mention only the most important features of the visit, as they were presented to us.—

OUR CHRISTIAN CHINESE.

PAHALA.

Especially pleasant were the visits with the Christian Brethren at four different stations, three on Hawaii and one on Maui. In the early history of Christian work among a heathen people, the bonds which unite those who have accepted of the new faith and have, as it were, constituted themselves a "peculiar people" in the midst of their unsympathetic countrymen, are exceedingly strong and close. They draw near to one another for help and sympathy, and support. There is a fraternal feeling, a sense of spiritual kinship, which it could be wished were more apparent in churches, which have grown more independent and powerful. This is especially true in reference to the Chinese Christians on our Islands. Those with whom they are brought most constantly in contact, are their own heathen countrymen, who if they do not show actual opposition to them (though this is not infrequently the case), certainly manifest but little sympathy for them, while from the native and foreign Christian people, they are to a large degree separated by their ignorance of the languages of the land. Hence, especially at the stations out of Honolulu, they are mainly dependent upon one another for Christian fellowship. It was touching to see how eagerly they welcomed our arrival, and we found the truest happiness in seeing their earnestness and faithfulness in the midst of many and peculiar difficulties. Taking steamer from Honolulu early in July last, we first visited the Southern or Kau district of Hawaii. In steaming down the Western coast of that island we passed Kailua and Kealakeakua Bay and other points famous in our historic and missionary records, and I could not but notice, with pain, the lonely and deserted appearance of this once populous portion of the Kingdom. Here where the early missionaries landed and preached the Gospel to eager throngs, who had already thrown away their gods of wood and stone and were waiting for a new religion, is now a scattered hamlet, fringing the shore. Where the great discoverer Cook, met his inglorious fate and where a tablet to his memory tells the tale of other days, only a few fishermen's thatched huts group themselves under the ancient cocoanut trees. The old aboriginal race is fast fading away, and the land waits for other occupants.

The "Treaty" has given a great impulse to the sugar interests in the Kau district, and large mills at Pahala, Hilea, Honuapo, and Nalehu, with their attendant plantations give occupation to a very considerable number of laborers, the majority of which are Chinese. At Pahala, we found a band of Christian Chinamen, who are now laboring on this plantation. They with a few others working on neighboring plantations make up a company of thirty-two Christian Chinamen in the district. There are besides six Christian woman, with nine little children. nearly all of these are from the "Basel Mission" in Southern China. One of their number acts as leader, or deacon, and conducts the religious services. During the few days we spent in this district, we were much with the brethren forming this little company and I can truly say that it has rarely been my privilege to hold such sweet communion and Christian converse as with these, lowly and simple hearted people, They have faithfully kept up their sabbath service, and, if I am correctly informed, it has been, at times, the only service held in this region, so that it would seem as if instead of coming to us to be taught, they are setting an example which it would be wise for others to follow. It was a pleasant sight, early Sunday morning to watch them, wending their way up to the pretty little foreign church, on the hillside which has kindly been put at their disposal. They were all most neatly attired and brought their testaments and hymn books, which had come with them over the sea from China. As I looked out over the company of earnest, reverential faces, I thought of those noble missionaries, who had first taught these men and women of the truth as it is in Jesus, and I rejoiced that the seed then sown in faith, was bearing goodly fruit. They still sing the hymns, taught them by their German missionaries, set to the music of the familiar chorals of the German and Swiss churches. Later in the day we met these Christian people, in the "Deacon's" room, where they meet every evening for prayers. This lignt set up in the midst of the heathenism which prevails so largely among their countrymen in this district cannot fall to dispell some of the darkness. Already some have expressed a desire to join the company of the Christians. When the Rev. Mr. Forbes visits this part of the Island, as he hopes to do, before the close of the year, there will be a few I trust to present themselves for admission to Christ's Church.

HILO.

From Kau our way lay past the famous volcano of Kilauea (which even in its quietest mood, is strangely impressive, and when roused into great activity, as it has been of late, becomes indescribably grand,) and so onward, through the beautiful tropical forests which line the way to the lovely little town of Hilo, nestling among the palms, by its blue and peaceful bay. The Hilo district has become a busy region, and in all directions, the tall chimneys and the verdant fields of its plantations can be seen. The Chinese out-number the native-men by several hundreds in this part of islands. Would there were another such young man, as our dear and reverend "Father Coan" was in his splendid prime, to enter here upon this work among the Chinese! There would be work enough for heart and brain. It is only the burden of four score years, I am sure, which keeps this prince of workers, from leaping foremost into the battle. Among all our foreign youth, just assuming the serious responsibilities of life, is there not one, who will come to this Missionary Father while he still remains with us, sit at his feet and learn from his lips the secret of his success, catch the inspiration of his example, and bear forward in this, the scene of his early and later labors, the standard he has so triumphantly borne for well-nigh fifty heroic years? One of the most hopeful points on the Islands for missionary effort among the Chinese, is to be found at Hilo and in the surrounding country. At present there is no Chinese colporteur laboring here. It is the intention, however, of the Hawaiian Board to send a man for the coming year, if possible. There are twelve or thirteen Christian Chinese men and woman and several children, working in or near Hilo, and many of the shop-keepers and well-to-do Chinese are most kindly disposed. Some of the leading young people of Hilo are descendants of early Chinese settlers who inter-married with the natives. The present judge, residing here, is the son of an old Chinese resident. His house is one of the most beautiful in this pretty town. Several bright young families, where the Chinese element, is strongly represented an coming up here and the ciildren take a foremost rank in the schools. Of course these persons of whom I now speak have had the benefits of Christian education and civiliza-

tion. Such results should encourage us to give to others, the same advantages. No where have I met with more warm and hearty sympathy and encouragement in my work than in Hilo. The Foreign Church, of which the Rev. Mr. Baker, is now pastor, feel an earnest interest in the evangelization of the Chinese. The Chinese Christians meet for worship with their American and English brethren in this church, having united with it by letter or profession. A flourishing Sabbath School, under the superintendance of Mr. Terry, with the help of the young people of the church, is doing much good among the people. Mr. Lee Loi, who is now the Government Road Surpervisor in the Hilo District, has also actively interested himself in this undertaklng. It is most earnestly to be hoped that before long the way may open to the organizing of a Chinese Church here.

KOHALA.

This is one of the most important districts on the islands and is evidently destined to be one of the principal points for missionary work among the Chinese. There are already a considerabie number of converts to Christianity here from among this people, about *one hundred* in all, men and women, besides which there is a fine company of children, who are being trained up to worship the true God. These Christian people have come to us from different missions in Southern China, Demerara, and California, and a number, have learned to love the "Doctrine of Jesus" on tnese Islands. Most of them are working on the plantations or as servants in families, and others are owners of stores or cultivating land for themselves. On the Kohala Sugar Plantation there is a large company of both Christian men and women. For a number of years the owners of this plantation have supported a preacher who has lived among his people, and is much beloved by them. He has been absent for some months in China, but we hope soon once more to welcome him back to his post. We trust the day is not far distant when our Christian Chinese brethren in Kohala, will have their church edifice and organization as their countrymen in Honolulu now have. The Rev. Mr. Bond, has taken much interest in the work among them, and many have united with his church. On the sabbath, which we spent at Kohala a large company of Chinese gathered at the native church, composed of the Christians and their friends, to welcome us. There were a number of natives also present. It was most delightful to see the heartiness and cordiality of our Chinese friends, some of whom had walked a number of miles over country roads to meet us. They are most anxious to see their preacher once more. During his absence our old friend and valued Christian helper Sit Moon, has rendered valuable assistance in keeping the little flock together. His health is still poor, and he is now cultivating a little piece of land at Makapala in this same district, hoping that the out-of.door life will benefit him. He has preached regularly to the Chinese Christians living in his neighborhood. Sabbath services are also held among the people working on the plantation. Mr. Dyer, with the help of a few kind friends, conducts a Sabbath School, for the benefit of the Chinese.

PAIA.

This station on the Island of Maui, is a few miles distant from Wailuku. Within a few years quite a settlement has sprung up here, especially of Chinese and it promises in time to grow into a place of some importance. It is the terminus of the railroad from Kahului, the steamboat landing. It is a central point for trade for the large plantations of this district. Owing to the active efforts of the Rev. James Alexander, an interesting work has been initiated here among the Chinese, in connection with efforts in behalf of the Hawaiians. A most suitable and commodious church has recently been erected here, which is used by both nationalities, the natives in the morning and the Chinese in the afternoon. At a time when we hear so much about race prejudice and jealousy, it is pleasant to see such harmony existing here between these two races who have found in the religion of Christ, a bond of union. The church within and without, is most tasteful, and would serve well as a model for other country churches, which we trust may yet be built. Generous contributions from various sources, Hawaiian, Chinese and Foreign, have paid nearly all the expenses incurred in building, but a small debt still remains, and further donations will be thankfully received. The church was recently dedicated, and on this occasion fifteen Chinese were received into membership—some from the Makawao church (Rev. Mr. Rouse, pastor) and others presented their letters from their respective missions in China. We were permitted to meet the Chinese Christians on two successive Sabbaths, and found much pleasure and satisfac- in so doing. A number of them came from the great sugar plantation at Spreckelsville, where amidst the hundreds of their fellow-laborers they have stood true to their profession. One of them especially, a brother from the American Baptist mission in Canton, has been most zealous. and has exerted a most happy influence. As the fruits of his labors and those of the other Christian brethren, nine men gave in their names, as desiring to join the church of Christ. This is a most encouraging evidence that God's Spirit is at work among this people. They are now receiving further instruction in the doctrines of our religion and in due season, they will, I hope, receive the rite of baptism. For months past, in stormy as well as fair weather, the Sabbath meetings have been kept up at Paia, being held in the house of a Christian Chinese friend residing there, until the church was completed. The "Hawaiian Board" has decided to send a young man by the name of Tshi Sak En, to act as the spiritual guide and leader of this little company, and as colporteur for the Island of Maui. He has been through the necessary course of study at the training school of the Basel Mission at Lilong, and has in Honolulu been receiving further instructions in English, and seems to be in other respects well fitted for the post. He will, it is expected, within a few weeks, enter upon his duties, and we have every reason to believe that a good work will here be accomplished. The Chinese Christians have, at their own expense, erected a neat little parsonage, on land most generously given by Mr. Alexander, which will be used by the colporteur and at the same time serve as a resting place, for those coming from a distance to attend the service on the Sabbath. This completes the account of visits paid to groups of Christians; we found a few besides at one or two points, but not forming any distinct company. Of course, it is not my intention to represent these Christians, gathered out of the darkness of heathenism, as righteous above all others; on the contrary, they have their own peculiar faults and weaknesses to contend with, and in the Christian race, some few have proven that they were unworthy followers of the Master. But I can most truly say, that they compare favorably with Christians of other nationalities residing here, and in some instances manifest a zeal and earnestness, a simplicity and depth of faith, a steadfastness of purpose, in the midst of manifold trials and temptations, which many of us, who are more favored in our circumstances, would do well to imitate. I found it given as the *unanimous* verdict of those who employed the Christian Chinese as laborers, that they were faithful and industrious, and showed their religion in their daily life; a testimony which is worth much, and should cheer the hearts of those who are called to labor in their behalf. Most earnestly would I ask all Christian friends to remember these brothers and sisters in Christ Jesus,in their prayers, that they may be strengthened and built up more and more in our most holy faith.

IN THE FIELD

I have dwelt more particularly upon the visits paid to the Christian Chinese as I felt desirous that the friends of the mission, who are more familiar with the work in Honolulu, should become acquainted likewise with the country stations. But interesting and stimulating as these visits were, our work lay mainly among the heathen, who are numbered by hundreds and even by thousands on

these two Islands. As I have hinted above, our way lay from Kau through the Hilo and Hamakua districts, past Waimea, the home of that "sweet psalmist" and noble missionary, Rev. Mr. Lyons, to Kohala. This overland journey of more than one hundred miles, one of the most trying for horse and rider physically, is at the same time one of the most delightful to a traveller, alive to the grand and beautiful in nature. The wild and precipitous coast of Eastern Hawaii, cleft by romantic gorges, glorious with a luxuriant growth of tropical foliage, beneath which riotous mountain streams hasten to the sea, is one of the most picturesque regions, I have ever been permitted to visit. We were ever in motion, every day brought us a few miles further and every night, a new company of listeners to the "good news" which we brought them. Our services were held in all manner of places, high up on the slope of Mauna Kea, in some rough mountain cabin, or down by the shore, where the Pacific wages ceaseless war with the jagged lava ledge, in crowded plantation "quarters," or village churches, or under the star-lit arch of night. Books and tracts and leaflets were given at all points by the way, and we cannot but hope that some seed has fallen on good soil which in God's own time will spring up to His Glory. On Maui our work was similar to that on Hawaii —nearly all the Chinese on the Island were visited on the plantations, or at the different settlements and a very cordial reception was given us whereever we went. One especial feature of the work here, was the visit to the great plantation owned by Mr. Spreckels, where there are from six to seven hundred Chinamen, living at different camps. We returned to Honolulu, with many pleasant memories of the summer's tour. At all points we had met with the greatest kindness and courtesy. God grant that the work may not have been in vain.

FRANK W. DAMON.
Superintendent of the Chinese Mission.

Mr. Yung Wing, a Chinaman who is not altogether unknown on these islands, and who for several years past, held the post of Charge d'Affaires at Washington, has received his appointment as Taotai or Chief Magistrate of the city of Shanghai. Mr. Yung Wing is a professed Christian which makes the appointment the more remarkable on account of it being the first of the kind. He speaks the English language fluently, and is generally well educated.—*P. C. Advertiser.*

We cannot if we would, and should not if we could, remain isolated and alone. Men under the benign influence of Christianity yearn for intercourse, for the interchange of thought and the products of thought as a means of a common progress toward a nobler civilization.

[*Contiued from Page 115.*]

ally strong and pure. I know all you can say about "the Chinese being in a different, a lower scale, of society from yourself and your family: that they are beneath you and yours, and that you do not come in contact with them." In order that there may be health in the parlor, the cellar beneath must be kept pure. Decaying vegetables *there* inevitably smite the inmates of the parlor with deadly typhoid. It is impossible for society—especially such a small, isolated, peculiar society as ours—to remain pure, clean, and healthy in its upper classes, while the masses are corrupt. As long as these Chinese remain heathen they menace the morals and well-being of society. Christianized they would be a helpful element. Heathenized they are a dangerous element.

(2) It is our duty to Christianize these Chinamen. For these Christ died. They are our brothers. Their souls are just as precious as our own. They are perishing in sin. God has, in His providence, brought them to our very doors that we might give them the Gospel. As I ride through the Chinese quarter, as I come face to face on every street with these men from the Orient, there is a new meaning to these words which we sometimes sing:

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot speak like angels,
If you cannot preach like Paul,
You *can* tell the love of Jesus,
You *can* say, '*He died for all.*'"

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"*There is nothing I can do!*"
Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth,

(—And every one of these Chinamen is the voice of God calling,—)

"*Here, am I, O Lord, send me.*"

(3) It is possible to Christianize the Chinese. They are not only willing to receive the Gospel, but they are receiving it. They are as approachable as any other class among our people. There are already over 300 Christian Chinamen in these Islands. As Christians they stand well; they are no disgrace but an honor to the church. Godless masters bear witness to their faithfulness, both as Christian and as laborers.

I need tell you nothing about the success of the Christian work among the Chinese in this city. It speaks for itself. On Hawaii, at Pahala, there are 40 Chinese Christians, who maintain the only regular service in all that large district. There are several recent converts there awaiting admission to the Church. In Hilo there are 12 Christian Chinese, and a regular Sunday School maintained. In Kohala there are over 100 Chinese Christians, who maintain regular services.

On Maui, at Paia, there are 15 Chinese Christians, and nine young converts on probation. They have joined with the native Christians and formed a Union Church, and have erected a church building.

We have the means necessary to Christianize these Chinese. God has wonderfully blessed the foreign population in these Islands. Into their hands he has given most of the wealth. God has been pouring a ceaseless golden stream into your coffers. Seven years ago the value of the plantations on these Islands was estimated at only six millions of dollars. Now, the late Planter's Convention estimated their value at *twenty millions.* Are you giving back to God's work in proportion as he is blessing you? Listen to the record: In 1873 your total contributions to the Hawaiian Board was $10,849. In 1881 your total contributions were only $5,200! Your wealth multiplied by *three*—your contributions divided by *two*! "But," you say, "there has been a great falling off in the native contributions." Yes. In 1873 the foreigners alone contributed $2,076. In 1881 only $944—or less than one-half! "These things ought not so to be." If the Chinese receive the Gospel you must give it to them. The Christian Chinese are poor. They cannot give their pagan brothers the Gospel. These pagan Chinese will not pay for the Gospel, and it is absurd to expect them to give money to destroy their own religion. We must do it. The destinies of our own families, of these Islands, of thousands of immortal souls, depend largely on our faithfulness in obeying the Christ's command: "Go ye, and preach the Gospel to every creature." May God help us all to be faithful, and do our whole duty, to these thousands from the land of Sinim.

Our views upon the desirability of a treaty with China have not changed since the publication of the following paragraph, in THE FRIEND of July, 1879:

"Has not the time about come, for the Hawaiian Government to take decided action about the introduction of so many Chinese immigrants, unaccompanied by their wives? Would it not be well to convene the leading and prominent Chinese merchants of Honolulu, and let the subject be fairly discussed? Does not the magnitude of the subject demand the appointment of a Minister Plenipotentiary who shall visit China and confer with the authorities? If the Hawaiian Government supports a Minister at Washington, ought it not also, to support a Minister or Consul-General at Pekin? Hawaiian affairs are as deeply involved in what passes in China, as what passes in America? The California watch-word may be "The Chinese must go," but that of Hawaii is, "The Chinese must come," to work our cane and rice fields. Now let us treat them fairly, and do all in our power to introduce Chinese families, and diffuse among them Christianity."

DONATIONS FOR CHINESE MISSION WORK.

Funds are necessary to carry forward mission work. The rich and poor can aid. A lady sent us recently $1.00, which we received with unfeigned delight. A much larger sum recently came from Liverpool. We refer to a draft for £100 or $500, signed by Alexander Balfour, of that city. The name of this donor has deservedly become widely known, in connection, with many objects of public beneficence. Recently when Mr. Moody appealed for funds to clear off a large debt, on the Y. M. C. A. of San Francisco, Balfour, Guthrie & Co., were down for $10,000, and when Mr. Moody first labored in Liverpool, Mr. Balfour, contributed thousands, to carry forward the Evangelistic enterprise. Recently Mr. Balfour has visited the Orient, and we notice his donation of $1,200, to American mission work in Beirout Syria, while for many years he has contributed largely to evangelistic work in Chili, S. A., under the auspices of that noble laborer, Rev. Dr. Trumbull. We desire to assure Mr. Balfour and all others aiding in the special work of the Chinese Mission, on the Hawaiian Islands, that they have our sincere thanks, and we shall ever be ready to report respecting the manner their contributions are expended.

We would merely add, that under the auspices of Mr. Balfours' firm in Liverpool, Balfour, Williamson & Co., the Apprentice's Home, 151 Duke St., has been carried forward. This Home is now doing much good, and we often meet the young sailors from this institution on their visits in English ships at Honolulu.

We have also received a generous donation from friends on Kauai, of $100, which has been expended, and proved itself useful in many important ways.

AN APOSTOLIC LAY-MISSIONARY.

BY JOHN G. KERR, OF CANTON.

The large and important Island of Hai-nan, on the southeast coast of China, has been unoccupied by any but Roman Catholic missions, until now that a Mr. Jeremiassen has been led to labor for the Lord in that field. It will be well for our American readers to be introduced to this brave, noble-spirited Dane, who enters the mission work with all the ardor and self-denial that Schwartz, or the early Danish missionaries in India ever had. Mr. Jeremiassen was on the sea for some years, and left his ship in China, where he entered the Customs Service, in which he was distinguished among all who knew him for the integrity, courage and purity of his life amidst the almost universal corruption around him. He took a warm interest in the labors of our missionaries, making them his friends, and contributing liberally in aid of their work.

This interest in the Mission work increased so that he made a full consecration of his life, money and talents to aid in evangelizing the heathen.

The last years of his connection with the Customs Service were in the Island of Formosa, and he was greatly esteemed and greatly beloved by the Scotch missionaries with whom he associated there. Convinced that a knowledge of medicine would be of great use to him in opening the way among the natives, he gladly accepted on invitation from me to spend some months in the hospital in Canton. He remained here seven months, becoming familiar with the practical work of the healing art. He studied diligently and with enthusiasm the principles of medicine, and his mature mind, good common sense and keen observation enabled him to learn much in a short time. He still continues his studies and will return to the hospital for another period of practical instruction.

To show something of the spirit and methods of his work I subjoin the following extract from a journal which he sent to me.

"The first place at which I stopped was a district city only about twenty miles from Hoihow. I was very kindly received by the authorities, and when I came to the next place I found that the magistrate had sent a man before and arranged a very good house for me, so that I should have no trouble.

"I spent two days there, one being the Sabbath. (I made it a rule on my whole tour not to see patients on the Sabbath, unless they were very urgent cases, or people whom I had seen before and desired to see again on that day), so I could rightly count only one day here. I saw forty-nine patients on that day and performed five operations. At first they are very slow in coming forward, but they soon find out that there is nothing to fear, and that you have really come with no other object than to do them good. I stopped at several places before reaching the next district city, and saw quite a number of people, always putting in a word about our Saviour. Lim-ko was the next district city. The magistrate here was even more friendly than the former one.

"In the Ngai Chin department cholera and small-pox were raging, but the small-pox was just passing off, and it seemed mostly to have been among children. Numbers of children were brought to me who had just got over it, but were left blind, I expect for life. I had only got halfway round the island when most of my medicines were exhausted, though only two months after starting."—*Foreign Missionary for November, 1882.*

CHINESE IN NEW YORK.

Upon the giving up by the Presbyterian Foreign Board of the Chinese work in this city at the request of the Presbytery of New York, the Home Missionary Board employed a former laborer among the Celestials in California to visit the schools and report to it the extent of the work that had been carried on. The result of the investigation has been most encouraging. It was found that there are 610 names of Chinamen on the rolls of the Chinese Sabbath schools in New York and Brooklyn, and that the average attendance is 331, of which forty are professors of religion and twenty more believed to be Christians. They are fond of their teachers, appreciative, and anxious to learn. Two young men who have gone to Newark, N. J., to work, return to this city every Sabbath for the sake of being taught by their old teachers. Their progress in the school is often remarkable, and their readiness to accept the teachings of the Bible encouraging. Those who are converted to the Christian faith shrink not from self-denial and labor. One of them last week refused to work on the Lord's day, at the peril of losing a lucrative position. He told his employer that he intended henceforth to love and obey the true God, who requires the observance of the Sabbath as a day of rest and holy meditation.—*Presbyterian Home Missions.*

CASTING SINS IN THE SEA.

A strange scene was witnessed by an English visitor at Odessa on the first day of the present Jewish year. Late in the afternoon a large number of the 50,000 or 60,000 Jews inhabiting Odessa wended their way toward the sea with the purpose of throwing their last year's sins into it, in order to begin the new year with a clean soul. They stood about in groups, closely packed together in some places, looking toward the water, reciting prayers or reading Psalms or a portion of Isaiah. The groups were formed for the most part of listeners, with a man, and in a very few instances a woman—an old woman with spectacles on her thoroughly Jewish nose—reading to them. Some of the people turned their pockets inside out and shook them toward the sea. Others merely made a sign of throwing something into it.—*Leisure Hour.*

THE LIGHT OF THE WORLD.

"*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*"—ISAIAH.

All ye Gentile lands awake!
Thou, O Salem, rise and shine!
See the day-spring o'er you break,
Heralding a morn divine,
Telling, God hath call'd to mind
Those who long in darkness pined.
Lo! the shadows flee away,
For our Light is come at length,
Brighter than all earthly day,
Source of being, light and strength!
Whoso on this light would gaze
Must forsake all evil ways.

LYRA GERMANICA.

MISSON ITEMS.

☞ As we are desirous of gathering facts in reference to Mission Work among the Chinese, in countries outside of China, we shall be most glad to receive from friends in America, Australia or the Straits settlements, any information bearing upon this point.

At the next communion season in January, four persons are hoping to unite with the Chinese Church in Honolulu. Three by profession and one by letter.

Mr. John Bishop. who has charge of the Government school at Kaneohe, has opened an evening school for Chinese. We trust he will find much to encourage him in his efforts to do them good.

In view of the increasing importance of the missionary work among the Chinese, the Woman's Board of Missions voted at a recent meeting to aid by contributing funds to this cause.

We are pleased to learn from Kohala that the Chinese Sabbath School there is in a flourishing condition. Mr. George W. Paty now acts as superintendent. The school is held at the Foreign Church.

In Wailuku, the Rev. Mr. Groser, of the Anglican Church, has long taken a deep interest in the Chinese, and has done much for their spiritual welfare, proving himself a true friend to them. This is a field of labor in which all Christians on our Islands can join in brotherly union to advance the cause of Christ.

At Wailuku, Maui, there is a large and important Chinese settlement, and we rejoice to learn that Mr. Girvin has started a Sabbath school there for the Chinese. He writes us: "I feel confident that I will capture them with the bait of English, and pray that I may be able to show them the Christ." This is the right spirit with which to go to work, and we trust that many of our business men, will engage in the same good cause. The Chinese cannot fail to be impressed, when our prominent foreign merchants try to tell them of the Saviour of mankind.

We are sometimes taught that we should have hope for the seemingly most hopeless, and labor for them accordingly. We recently received a letter from a lady friend on Hawaii, who writes about a poor Chinaman in her employ, who has till recently been addicted to the use of opium, until there seemed to be scarcely any hope for him, and he lingered in life only a poor and wretched object of humanity. Efforts exerted in his behalf seem to have wakened new life in him, and our friend says of him: "He is certainly a different man now from what he was, there is such a marked changed, that we all notice it; he has given up opium smoking and while he was obliged to take the doctor's medicines, begged me to ask him not to put in any opiates, so that the taste for them would not be kept up."

REV. ALEXANDER WILLIAMSON.—This gentleman, the Scottish missionary at Cheefoo, has written an interestiug article for the *Catholic Presbyterian* of Endinburgh. He takes a most encouraging view of the mission work in China. He regards the press as a most important agency in the evangelization of China. He writes thus: "The conversion of China is without question the most gigantic task which is placed before the Christian Church. But at the same time there is no country so wonderfully prepared by Providence; a homogeneous people; a large proportion of readers in every quarter; minds cultivated by systematic study ready to grapple with the truth; and, as I have just stated, a written language which can reach the whole empire; great facilities of communication, so that a well-directed tract or book might simultaneously move the Chinese wherever they are, in China or out of it."

A very encouraging feature of the mission work in Honolulu is the visitation of the Chinese patients, at the Hospital. As many are aware, a weekly service is held there on Sabbath afternoons. Within the last few months, there has been a marked degree of religious interest manifested. One man, who has been many years on the Islands, appears to have become a most hopeful and intelligent Christian, and has recently united with the Honolulu Church. He came many years ago to the Islands. He was at one time in the family of Rev. Mr. Johnson on Kauai, and the impressions for good which he there received, seem never to have been effaced. What an encouragement this should be to those who have Chinese, as family servants, to labor for their spiritual good! Several men restored to health, returning this week to their work on a Hawaii Plantation, have shown great interest in the religion of Jesus. They carry back with them their testaments and promise to continue to pray to the true God. Let us pray that they be witnesses for truth, in the midst of their still heathen fellow-laborers. One poor man, who was found by Christian friends, lying by the wayside, in a well nigh dying condition, and sent to the hospital has been completely restored to health, and cannot sufficiently express his gratitude to God, who has thus mercifully preserved him. We never visit the hospital, without rejoicing that the poor sufferers there, have such a beautiful home.

DESIRE TO LEARN ABOUT CHINA.

It is said that editors and authors will write and publish upon topics about which the people desire information. Now, we cannot take up a secular or religious newspaper, but we meet with something about China and the people of China. Books upon China are multiplying. These facts are indication of a growing desire for information about this strange people. Travellers, missionaries and diplomatists are sending forth their books and letters. During the past few years these have wonderfully multiplied, and we think they are destined to increase in the near future.

The action of the U. S. Government in restricting their coming to that country, will only tend to increase the desire for information, in regard to this people. Their history, literature, government, social condition, and everything relating this people are now read with interest.

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